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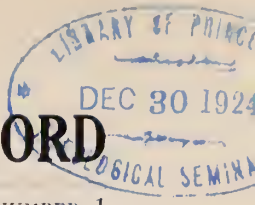
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VOLUME XXXXIII

JANUARY, 1925

NUMBER 1

HERE AND THERE

L' Action Missionaire publishes a publicity item from an unexpected quarter. *Les Nouvelles Religieuses*, the organ of the Roman Catholic Press, had an extract from a report translated by them. There was no comment and part of it read as follows:

"A friend of *Les Nouvelles Religieuses* gives us the translation of a report of the *Mission Populaire Evangélique de France*, which has lately fallen into our hands. Our readers will not fail to appreciate the interest of it.

"I went to France to see the work accomplished by the McAll Mission, and I found myself in the presence of a French Protestantism awake—active, humming like a hive of bees with work, with new projects and new zeal. It was not always so. Formerly the French Protestants lacked the spirit of initiative. The habit of isolation and timidity contracted through the centuries of persecutions made itself greatly felt. Today all is changed. The McAll Mission has shown the way, and the resources of the French churches. The war, when all classes were mingled together in the army, dissipated unreasonable prejudices against the Protestants, and formed a state of opinion favorable to the work (of the Mission). This was a great and happy surprise to me * * *

"When Dr. McAll began his work, fifty years ago, he was making a new experience. The Mission was called by his name later on, and it has struck profound roots in the affection of the people.

"The influence has been continually growing. During the war the help it distributed kept it very much alive. Since the armistice its aid in the reparations and new buildings has placed it quickly in its normal position. Today * * * a widespread movement of evangelization has begun."

The new building at Roubaix is about completed and the Committee hopes to inaugurate work in it as well as to open a popular restaurant the first of the year.

The story of the work in the picturesque village of *Lagny*, on the banks of the beautiful River Marne, is very interesting. Some thirty years ago, the *Bon Messager* in the early days of its voyaging, held a mission at Lagny, Pastor Guibal, of Quincy-Ségy, three miles away, having specially requested that the boat should station there. Blessing followed the mission and a little hall was rented, M. Guibal undertaking the charge of it. The meetings have been continued with great regularity, and a little group of children gathered. Protestants in the village and neighborhood were drawn together, and as the result, the little church has been erected, the funds being chiefly contributed by the people in the place and their friends. In October the church was opened, the local authorities were represented, and a large audience of all kinds filled the building. A few days later a wedding took place, the first wedding service in a Protestant place of worship ever held there, and the church was more than filled. On both occasions large distributions were made of the "Viê de Jésus," the harmony of the gospels arranged by Professor Alex. Westphal. Several Roman Catholics came a few days after to ask for copies of the little book. This is another of the permanent works of the Mission Boats, which is of great encouragement.

It was with extreme satisfaction that the Paris Committee learned of the purchase made by the Methodist Church of a house at L^égué—the port of Saint-Brieuc—in which to hold evangelistic meetings. This will replace the uncomfortable little garage which has served up to the present and will also supply a lodging place for a Breton evangelist, M. Manach, whom the Methodist Church has called to help M. Scarabin. Half of the salaries of these two workers will be paid by the *Mission Populaire*.

The Paris Committee has decided on the construction of a building at Lille, the ground floor of which will be used for the successful co-operative store and the first floor as a lodging for its manager. This will release the rooms at *Le Rayon* now occupied by the co-operative for their former use as meeting places for the younger girls' and boys' clubs.

At the International Sunday-school Congress held in Glasgow last June, *La Mission Populaire* was represented by two delegates, MM. Henri Westphal and H. Bonifas. In the exposition an important place was given to the exhibits sent from the Mission's fields of work. In a good-sized space on walls and tables were displayed all sorts of articles made in the schools of the Mission's centers. There was always someone in attendance to answer the questions of the public attracted by the words "Mission McAll" in large letters.

There was a remarkable richness in the exhibit. Articles made in the day nurseries, the Thursday and sewing schools; little garments, paper cutting, drawing books, photographs, all were on display. But what stood out most plainly was an impression of life, force, activity. We should like to have had many French people see it. The Scotch friends were particularly struck with it and can testify to the missionary work accomplished. We ourselves had a mental picture of those poor, forlorn children of St. Quentin who learned to read in order to study their New Testament texts; of those emaciated dwellers in barracks of the "zone militaire" of Paris, grouped open-mouthed and round-eyed before a Christmas tree.

One of the lessons of the Glasgow Congress was the value of reaching the child for success in spreading the Gospel.

After discussing with an architect the problem of planning for a large *salle* in the little property adjoining Mlle Prevost-Brouillet's work in rue Cronstadt which the Paris Committee bought last spring to enlarge the plant, the plan was found to be impossible unless at the same time the old building itself could be utilized. The property was owned by the Presbyterian Conference which was willing, however, to sell it to the Mission. By the last purchase a suitable plant has been provided for this enterprise which every day takes on more importance.

The Paris Committee is very happy to welcome at St. Quentin Mlle Marguerite Juillard, graduate of the School of Christian Service, whom the Committee of *La Cause* in cooperation with the Committee of the Mission has appointed to a five-months' period of training under Mlle Prevost-Brouillet's direction.

THE YEAR'S PROGRESS AT NANTES

E. CHASTAND



LA FRATERNITÉ—NANTES

M. Chastand's brief report falls logically under six headings and only outlines the tremendous amount of work done by the Mission's agents at that center of influence.

RELIGIOUS ACTIVITY CENTERING IN THE "FRATERNITÉ"

On the evening of Ash Wednesday there gathered seventy-one brothers and sisters around the Master's table of our *Fraternité's* "Soul's Home." I thanked God with a thought for the past, surrounded by these many friends who had come for communion with Christ. These young people, these fathers and mothers of families, have realized the necessity of a union with God through Christ to withstand all the struggles and sorrows of life. The greater number of them had something to say on the subject of blessings experienced. They had proved God and the Christ; to a large number of them might be applied those words of the apostle, "For ye were once darkness, but are now light in the Lord."

If I had to sum up in a few words my appreciation of the work of this past year, I should say deeper spiritual life, more fidelity to God, and that is the most encouraging result that we could desire.

I discern this spiritual progress among the older children of our Sunday and Thursday Schools, our Young People's Unions, in our prayer and religious meetings and our fraternal fellowship.

I thank God for it, for already we can say with the apostle, "we have not labored in vain" and we see in this little nucleus of faithful ones a guarantee for the future of our work of evangelization. God has blessed us in the measure of our faithfulness.

THE WORK OF PROPAGANDA

We would not forget our task as missionaries. We feel that a large field of work opens before us in the midst of free thinkers, socialists and communists. There are hearts even there that are hungry for justice, hope and faith.

I have listened to many confessions which have clearly shown me the desolating hunger of soul among the masses.

In the past year I was invited by the communists to answer one of their orators who came to Nantes to speak on the subject "War, the Idea of God, Country and Religions." About nine hundred workmen listened to me sympathetically and I was able to testify to my faith before this large and attentive audience.

In different circumstances we have gone as a group to the meetings where it has been possible to make ourselves heard and to dissipate many prejudices.

Free-thinkers, living in a different neighborhood from the *Fraternité* have come to ask me to speak to them about God. They have listened with interest to three long and at times necessarily abstract talks, sometimes followed by conversation and friendly discussions. Thanks to the automobile we have been able to take with us some of our friends who, while finding this an opportunity to testify to their faith, inform themselves so as to be more valuable in defending it.

In a word, we keep in touch with the people and can say that much ignorance has been overcome and sympathies

awakened for our Master. The ground is prepared for future harvests.

THE STRUGGLE AGAINST ALCOHOLISM

Our section of the Blue Cross is recruited largely from the older members of the Band of Hope. A dozen adults have come to increase our ranks.

We have had some sad falls and some encouraging reforms. "According to your faith be it unto you" is the word which applies peculiarly to drunkards. It is in this work that one sees the power of life of the Gospel and its might over the death of sin; here one sows with tears, there one reaps with songs of gladness.

I could cite as a single example that fireside where on my entrance they questioned me as to divorce. Afterwards in a common confession of sins and in prayer we saw the power of God repair the breaches and havoc caused by sin and rebuild this family life in Christian love.

The reforms obtained cannot but astonish people incredulous of all that relates to salvation. However, the "saved" are there and one must submit them as evidence. For this reason others are brought to us to cure. In one single week, for example, people have come to our nurse to ask "our secret," at our restaurant a workman sent by a comrade demanded "our remedy," then a wife brought her husband to us on the recommendation of an old reformed drunkard. It is strange to note how difficult it is for men to believe in the divine action or power. One declared, "They have surely put something in the food at the restaurant," another imagines that we have a magic trick. They come at length to render homage to Him who answers prayers and who helps even those without faith.

Have I told you that in a neighboring parish in his Sunday sermon the priest has declared that the Protestants are doing a good work and that they themselves must do as much?

A well-informed witness affirms that in our neighborhood alcoholism is on the decrease, thanks to the work of the *Fraternité*.

Our Blue Cross campaign this past winter has drawn large audiences.

IN THE INTEREST OF PEACE

The pacifist section meets every three months for study of the League of Nations and International Friendship. This year we have organized a Society of the Children of Peace. The children, who are admitted at the age of seven or over, pledge themselves to give up all games such as pretending war and such play-things as toy sabres, cannons, etc. Forty have made this promise. We call them together each month for religious instruction directed towards a pacifist education. We are doing there the work commanded by the Master.



ECOLE DE GARDE, NANTES

MEETINGS FOR YOUNG PEOPLE

We have noted an appreciable growth in the number of children who remain faithful to us from year to year and in consequence deeper results are seen from the religious viewpoint.

THE RESTAURANT

About a hundred and thirty meals are served there daily. We hope to do much more than this when we have enlarged our room. The restaurant also contributes to the general work of the *Fraternité*, the propaganda against alcohol is carried on

there continually; through it three members have been won for the Blue Cross. Many opportunities open for religious conversations. There is a splendid work to be done among isolated young people for whom many temptations are lying in wait.

It is very difficult to report in a few lines an activity which, during the year, has kept several servants of God occupied without relaxation in the service for souls. Evangelistic endeavor—there is no better life, but it is exceedingly difficult to put down that life on paper. We hope this report may bring encouragement to our faithful friends that they may find in it beyond the urge of evangelistic work the always living power of the evangelistic message to save the children of God. I thank all friends, near or far, for the joy they give us in helping the work of Christ.



The Field Secretary has collected the life histories of the seven shown in the cut above.

They are all men who have been saved from shipwreck at the *Fraternité*. Their stories may be fitly added here to M. Chastand's report, confirming his word of the "always living power of the evangelistic message to save the children of God."

1. L. B.—His parents, merchants in Brittany, sent their son to Nantes for his apprenticeship in electricity. They had heard that Protestants were serious people and recommended to their boy to look up the *Fraternité*. He came and “accepted” the Gospel. After a year had passed, he went home for a short visit, and his mother expressed her joy at finding her son “not ruined by city life.” “The young men of our village are never the same when they come back from the city,” she said to me. Since then an older brother and sister come regularly to *La Fraternité*. The brother, being a skeptic, his sister was anxious that he come to us in the hope that he might become a “believer.” At first he would not. His sister, being a good Catholic, was afraid to “sin” if she attended Protestant services, but in order to save her brother she came with him. The result is that today both are happy Christians and the sister wants to consecrate her life to God’s service. Recently she has refused an offer of marriage, being unwilling to marry anyone but a Protestant!

2. R—Formerly a city employe. Being a heavy drinker, he was often locked up for drunkenness. Drink cost him his home and his family which left him. His house was sold. The *Fraternité* has made a new man of him. Though he broke his pledge many times, today he is a genuine Christian. A doctor who had often attended him said to me, “It is a miracle!”

3. D.—The director of our restaurant. Some years ago, things were going so badly in his home that his wife sought a divorce. In many visits I did my best to re-unite them, but did not succeed until the day I locked them in my study with the warning, “When you get to the point where you can kiss each other again, as in the days of your honeymoon, I will come back and let you out.” Today parents and three children constitute a happy family and in their work in the wage-earners’ restaurant they have brought many of their patrons to Christ.

4. F.—A barber. Drink cost him his business. He had to close his shop. His wife drank with him. The eldest daughter ran away from home—a hell! Four years ago he came to the *Fraternité* and pledged himself to total abstinence.

He has kept his pledge absolutely. His wretched wife continued drinking. As her husband would no longer buy drinks for her, she became so angry that at times she beat him unmercifully. Without reproach he patiently endured her attacks. "Formerly," he said, "it was I who did the beating. As a Christian, I will not strike back." Two months ago the wife joined her husband in taking the pledge. The joy of the family is beyond words.

5. F.—The *Fraternité* concierge. The family consists of father and mother and four children. The wife and mother was the first to be converted. Today the entire family is Christian though all their relations have turned their backs on them!

6. F.—The young father of two children. The wife was one of the girls of the *Fraternité* whose life was saved by the Relief Fund. She was two years in a sanitarium. The husband was formerly a drunkard and one day broke a bottle over his father's head. The entire family was "drunken." During the war, "F" found his daily bread by pilfering from American supplies. Finding himself one day too unhappy to go on as he was doing, and wanting to change his habits, he came to the *Fraternité* asking to become a boy scout. He looked so like an "apache" that the *Fraternité* boys would have thrown him out, but M. Garnier made him welcome.

7. B.—A Christian of many years!

THE PARIS OF THE FUTURE

GEORGE T. BERRY

Paris continues to be the "ambition" of the provinces. Every man who has won distinction, commercially, intellectually, politically in his department, sees the fair city by the Seine, as his goal. The Prime Minister was Mayor of Lyons. For centuries the resultant increment of population was constant. At the outbreak of the great war, the capital had grown to 3,000,000, and for some time a movement to relieve congestion had been under way. *La Barrière*,—the fortifications which encircled the city,—no longer of military value, was condemned. A system of parks was planned, and, in conjunction, an extension of the residential area chiefly in the interest of the "working classes."

The defense of Paris nearly doubled its population.

It is ten years since the war broke and the abnormal increase in population has naturally subsided, but one has only to search for an apartment to realize that the congestion of pre-war days is far worse than before. The recognition of the fact by the government is seen in the renewed order to demolish the old *Vauban barrière*.

But the *ouvriers* themselves are demanding better things—to live nearer their work—(so many great factories have transferred their plants to the suburbs)—to give their children a better chance,—to substitute for crowded tenements “homes” of their own, with gardens to cultivate and more air to breathe.

The work of demolition has only just begun. *Les Portes* (The Gates) of the city, Valenciennes, Montreuil, Bagnolet, Maillot, St. Ouen, Aubervilliers, Orleans, etc., are still there, with their customs, their congestion and their picturesqueness. The Zone Militaire still furnishes a temporary stopping place for the wandering gypsy tribes, but outside have already grown a dozen small cities—50,000 at Bicêtre, beyond the Porte d'Italie—60,000 at St. Ouen, as many more at Montreuil and Vincennes, and so on around the circle.

No organization which seeks the welfare of the Paris working classes today can ignore this significant movement. Geography and social movements are inevitably related. Dr. McAll, the founder of the work which bears his name, “L’Oeuvre MacAll”—*La Mission Populaire Evangélique de France*—found the communists of 1871 in the Faubourg de Belleville. He located himself there. A dozen important centers in Paris continue his work.

As the Mission enters its second half century it is confronted with the problems arising from the changes indicated. To continue its work efficiently it must do two things: namely, develop its older establishments, within the city proper, and construct outposts in the suburbs.

For this, so necessary, so prophetic an undertaking, where are the funds to be found?

During more than forty years the American McAll Association has furnished the answer to questions of this kind. Increasingly, it has grown to be the mainstay of the Mission’s

support. Contributing between \$30,000 and \$40,000 a year for twenty years on budget account, with the open doors created by the passage of the Separation Law, the Association began a building campaign. In 1912, the year of the Mission's fortieth anniversary, it presented to the Paris Committee, a new central building, the contributions running over \$100,000. The war brought special responses on behalf of refugees, orphans, and later to aid in the reconstruction of "plants" destroyed in the war zone.

The Jubilee Year was marked by another special gift of \$50,000. Since the opening of the century the total gifts from the American Auxiliaries approximate nearly \$2,000,000.

What will the answer be to the present challenge? The Association closed its last annual meeting, singing the doxology over pledges to the amount of \$50,700. A splendid beginning, but only that!

With the passing of the years and the consequent growth in experience, methods of work have also grown. The little *Salle* on the Boulevard, with a man at the door handing out invitations to passers-by to attend a "Conference," has been long since *passé*. Next door is a cinema, with brilliant lights and a fascinating programme displayed. The doorkeeper, with his little pink invitation, has no chance against such competition. Besides, the down town "hall" is today miles from the home of the workingman!

As in Dr. McAll's day, one must follow the people to their homes. And one must make his invitation attractive—equal to the competition. For more than a decade this has been evident. At Lille, *Le Foyer du Peuple* and *Le Rayon* offer fascination (no less) to all ages. At Roubaix, *La Solidarité* does the same. At Nantes, *La Fraternité*,—open 168 hours a week,—provides "sanctuary," dispensary, playground, restaurant, reading room, boy scout and girl scout quarters, a *Foyer de l'Âme*, or chapel for communicants, six or seven buildings in which are housed twenty-five organizations, each one of which makes its contribution to the redeemed life of the individual, the home and the community. Pasteur Nick, of Lille, "carries on" under the inspiration of the Apostle's hope: "We look for a new heaven and a new earth wherein dwelleth righteousness."

The Epistles of John never had more concrete illustration than in the *Fraternités* of *La Mission Populaire*: "If a man say I love God and hateth his brother, the truth is not in him." "Let him that loveth God, love his brother also." The *Fraternité*, as actualized in France, is the last word in "pure and undefiled religion."

To carry the *Fraternité* idea and methods to the working classes of Paris and its suburbs is the *chef-d'oeuvre* of *La Mission Populaire* today. Fifty thousand dollars will provide for a beginning, but only that! To enlarge and make attractive the old *Faubourg St. Antoine* "hall," with over forty years of thrilling conquests for Christ to its record—there alone is an invitation to spend \$25,000. To extend the *Faubourg* work beyond the *Barrière*, at Vincennes, Bagnolet, Montreuil, there again two large *Fraternités* might be—*should at once be built* at a cost of \$50,000. At St. Ouen, with its great factories and multiplying population,—perhaps the most accessible of all,—another \$50,000 is demanded.

Who will answer the challenge—these challenges—and write his name among those who loved their fellowmen, among the immortals of the Christian centuries who have contributed of their thought, of their strength, of their wealth—even of their blood—to make of Paris, the Queen City of the World in physical and intellectual beauty, the City of God, crowned with the beauty of holiness?

HOW THE WORK AT ST. QUENTIN IMPRESSES A VISITOR

H. BONIFAS

St. Quentin is a devastated city which is still far from having gotten back to its normal appearance. Desolation reigns on all sides and one's heart is stirred at the sight of the ruins; without doubt here is the territory in which to speak of the God who repairs breaches, and the Christ who saves and restores. The church there is very active and the work of the Mission particularly effective.

There is first the fine building erected with American aid and where the good results now obtained augur well for the future.

We wish to lead our readers farther from the center of town. Let us cross the railroad track and go on to a desolated workingmen's quarter. Entirely demolished houses succeed those partially destroyed and here and there an entirely new building throws into darker shadow the surrounding misery.

One dwelling in particular is known throughout the quarter. If one wishes to find it he has only to ask the first passer-by. The hospitable shelter,—which is the building in rue Cronstadt,



THE NEW "HOME" FOR THE WORK IN RUE CRONSTADT

directed by Mlle Prevost-Brouillet,—welcomes the people, some of whom come from long distances from the wooden *cités* founded in the mud. One sees them arrive in sabots or with shoes full of mud and the first thing they do on entering the hall is to change to clean shoes which they had left at the *Salle*.

We went to visit these brave people in their homes and it is not an easy task for those who have no boots and are not equipped for it. We reached the wooden hovels, the mud rose to the ankles, the stench from the unsanitary plumbing pervaded the long street from one end to the other; dirty water was thrown out from the doors.

But the squalor of the interior is relieved in some cases by the Evangelistic Almanach fastened on the wall above the bed or by a shining cross. Near the stove which is the work-center for the mother of the family one sees the weekly motto given out at the last mother's meeting, "Blessed are the Peacemakers." The poverty is so great that even cleanliness is made difficult; often there is shortage of work and the families are large. But wherever the evangelist has passed a transforma-



CHILDREN OF THE WOODEN "CITÉS"

tion has taken place, drunkenness has decreased, happiness has returned, education is at least striven for. One must see the light kindled in the eyes, the expression of joy and gratitude. Here is a convert who has passed the entire night in prayer that he may find work, taking God's promises literally, and in the morning he has received what he sought.

Naturally medical care has been an excellent introduction for Mlle Prevost-Brouillet, who is a splendid nurse. All doors are open to her; the hospital is at a distance and the physician as well, and there are many ways to help, lancing to be done, little wounds to be dressed. One is reminded of the work of

the medical missionary who sees the doors of souls open to him because he has healed; because he has won confidence, gratitude, affection. In this group of about four hundred families of the *cités* there is not a door which is not open to the evangelist who cares for the body as well as for the soul. This thought comes naturally to mind in visiting these places of misery, the children cannot always eat when they are hungry; dirt cannot but rule everywhere; often there is but one pair of sheets for a family; they know what hunger is, cold, filth, suffering. Everything is ugly. The Gospel brings everything, it saves from everything, it is a remedy and they turn toward it.

So the inhabitants of the *cités* come to seek Mlle Prevost-Brouillet in the house in rue Cronstadt. There is a constant procession to her home; they have advice to seek, medical aid to receive, and even clothes to buy. It would not be moral to get them for nothing, as a charity. One could buy pantaloons for a franc, but one can afford to pay two, so there is a franc left for some unfortunate even more poorly off. Sought and interested in their own environment, the effort has been made, successfully, to lead them to the evangelistic hall.

On Monday evenings the Men's Club meets. There are a good many members and they have a president and strong organization. They listen to talks on the most varied subjects, taking part in the discussions. They sing well and love to do it. It is in "the North" and the traditional coffee is served, of course; conversation becomes more animated and a spirit of good fellowship prevails. A strong influence is exercised, serious talk prevails and one can almost say miracles take place; men who were dangerous to society are so no longer; drunkards are reformed, amazing transformations are seen.

On Wednesday comes the turn for the mothers of families. They are even more numerous and as they wish to come, *must* come, they bring with them the children of whom there are many tiny ones. During his talk the speaker is forewarned to pay no attention if a baby cries or the children play in the corners, the mothers keep an eye on them where necessary, but listen intently to the speaker. One reads joy and emotion in their eyes and on their faces, the impression left by the message delivered. They love this meeting and the women who frequent

it feel that the hall is holy ground and that there are certain conditions to be met in coming to it. When a person came one day whose conduct left much to be desired, murmurs arose, "She soils the hall." It was homage, perhaps a little untimely, but understood. Mlle Prevost-Brouillet then read the account of where Jesus pardoned the woman who was a sinner, and the poor intruder was accepted, adopted. Individual work is done; there are talks, questions, confidences. It is difficult, for there is perhaps a brutal husband to pardon, the affection of a domestic tyrant to be held or often it is how to lead him to the Saviour's feet with a heart broken and repentant.

On Thursday the house is a hive which hums from morning until night. Things are well planned. What to do with the boys in the morning? The girls have a thousand duties, but the boys are formidable. Then there is the Thursday school which awaits them. They read in the New Testament. Here is a little fellow who has learned to read so as to read with the others. They love their school and for many of them the New Testament is the book which has transformed papa, made mother happy and stopped the beatings and ill treatment. One cannot hear these children pray without emotion; one subject is repeated constantly, that God will bless the children who are hungry and that God will bless "Mademoiselle" with health so that she may stay with them always.

In the afternoon, after the patronage, the boys can be useful in the homes,—coal to go for, water to carry and other duties to attend to. The little girls have finished their tasks and have their school after four o'clock.

On the day of Pentecost twenty-three catechumens instructed by the pastor of the church, partook of the Communion and signed a card for the Director of the Mission, on which they said, "Grateful to our Saviour and the Mission, we send you on this glad day, an expression of our joy on entering the church."

Here then is the conquest over the mud which soils the body, from the vileness which soils the soul, and the union with the great family which has God for its Father and Jesus for Saviour.

"In the land which was in the shadow of death a light has shone."

**WHERE SOME OF OUR ORPHANS LIVE—
A VISIT TO THEIR HOMES**

by

MME A. ROUSTAIN

The question as to the need of continuing our orphan work will not down. Perhaps no better answer can be given than to suggest a careful reading of the following stories which show the pitiful struggle,—to support the children and to establish them in life,—still going on in our orphans' homes.

At St. Quentin I visited a family consisting of a mother, two boys and a little girl. Widow Brutte earns a scanty living working by the day. Her home consists of one room and a tiny kitchen in one of the poor barracks that have been put up for the inhabitants of our many destroyed towns. Though miserably furnished the room is perfectly clean; a bit of well-patched lace curtains in the windows speaks of better days. Bright red geraniums grow on the window sill and sweet peas surround the doorway. Having heard of all that these poor people have had to endure, one might expect to see sad faces, but instead of that you are struck by the smiling looks of both mother and children. At once an outstretched hand takes hold of yours and with tears in her eyes the widow cries out: "Oh, Madame, how happy we are since you have found some American *Marraines* (godmothers) for my children! I was entirely discouraged and so tired out that I thought we must all die, because I could not keep up any longer! Now I can clothe the children decently and we feel we have friends in that far distant country. The children love their *Marraines* and there is joy at home when a letter comes to one of them from America."

A few blocks lower down we entered another home as poor yet as neat as the preceding one. Here, on a bed with pillows and sheets as white as snow, lies a poor woman of fifty-five, who is dying from cancer. For a whole year she has suffered pain impossible to describe and which morphine alone calms for a few hours at a time. This woman is the grandmother of two boys and a little girl. Her own daughter, the children's mother, died from sorrow and privation after her husband had been killed in the war. The only person left to keep house now is an old great-grandmother, aged 87. Who can fathom the sufferings of this dear old soul in seeing all

the young ones go before her and in thinking of what will become of the little ones when she too is called away?

Ida Vitry is the daughter of a very hard-working war widow. The poor, delicate woman did her utmost to keep up her courage until about six months ago, when she broke down, never to get well again. She is now laid by in one of our crowded hospitals, slow paralysis gradually creeping all over her and unable to do anything for herself. Ida is only twelve and yet too young to be able to earn her living and the poor mother's constant thought is, "What will become of her when I am gone?" Oh, how often this heart-rending cry has rung in my ears in visiting our poor widows!

Alice and Antoinette Lamarre live near Rouen. Their father was killed in the war and their mother alone remained to bring up the five children. At the age of thirteen the eldest girl of the family began working in a factory. Being underfed and of a delicate constitution she is now dying from tuberculosis just at an age when she should be capable of helping her mother with the younger children. And there are hundreds of such cases in our country where war is still continuing its frightful ravages. Although the cannon are no more heard, death is still striking at every door.

Mme Grépon's husband died a year ago, having never overcome the sufferings he had endured during three years' captivity in Germany. His widow and four children have no pension from the government as he was not reported ill when sent home after the war was over. The little money they had was all spent in trying to save the poor man's life. Ever since his death, what struggle and hardship this family has endured God alone knows. There are days when they have not even enough bread to share among them. The baby alone, now aged two years, is allowed a little milk, but it costs too much for the bigger children. And this woman is a real lady whose husband had a very good situation before the war.

Widow Hartmann has four little girls and has been left quite alone to work for them. She is often laid up with bronchitis, and her youngest child is constantly ill. We have been able to send all these children to the country this summer, thanks to gifts received from America, and we hope to see the

courageous woman go through the winter with less anxiety than the preceding winters.

In two small rooms live a widow and her two girls, aged thirteen and fifteen. In entering you might think there was a little fortune in this family, for you could see a piano and a few pieces of nice furniture. But "a peep behind the scenes" would quickly enlighten you as to the real state of things. Widow Labory gives music lessons and does embroidery work. Her two girls are gifted with such musical talents that their mother wishes them to earn their living in teaching music. The eldest, Geneviève, plays the organ and piano and the second, Denise, plays the violin. Both girls will have good situations when their studies are finished, but to reach that point seems almost impossible. All the silver and jewelry their mother inherited from her grandmother has been pawned, as well as a good part of her linen, to pay for the girls' expensive lessons. They themselves give lessons to beginners and spend their holidays making rag dolls for a fancy toy shop. It is pitiful to see these pretty girls sitting sewing away, while so many others are having holidays out in the country. When I offered to take them to our home at Châtillon-sur-Seine their mother answered that it was impossible because they must earn something toward next winter's lessons.

A short time ago an American *Marraine* asked me to go with her on a long railway trip to see an orphan girl she adopted years ago. The girl is now nineteen years old, but Mrs. M. has kept up her interest in her because her right arm had to be cut off and four ribs sawed out owing to a poisoning of the poor child's blood when she was about twelve. We both expected to see a delicate, weak little thing and our surprise was great in reaching the small village to find one of the prettiest, healthiest-looking girls we had ever seen! Eugénie Poirier herself opened the door of the low cottage and with a beaming face welcomed her dear *Marraine* whom she had long loved without having seen her. As we entered we were struck by the cleanliness of the large room in which the family lives. Spotless, white-washed walls, two beds with bright-colored spreads, a large wardrobe, a table in the middle of the room, a few chairs and other small objects were all in perfect order.

A boy of twelve, Engénié's brother, ran out to call their mother who was at work nearby, for she is a washerwoman. It is impossible to find words to express the gratitude of both mother and daughter at the thought that the American *Marraine* should have traveled such a long distance on purpose to see her orphan *fillicule!* The whole story of the bodily suffering endured by the poor girl was told as calmly as if she were telling a tale, although we shuddered in listening to it. The many months spent in a hospital bed, the almost unbearable pain, and then the frightful feeling in learning that her right arm must be cut off—all seemed to be forgotten when she interrupted her story every now and then to cry out, "Oh, is it *possible* that my dear *Marraine* has come to see me! I *am* so happy!" And then we visited the garden,—in every square inch of which vegetables were growing for the use of the family; we admired the rabbits in their neat and clean hutches. Mrs. M. asked the girl: "Who does all that work? "Mother does the digging after her day's work, I sow the seeds and do the weeding and my little brother waters the garden." Then we had to take some hot coffee and warm ourselves around a fire of wood as it was raining and quite cold, after which, the time having fled too quickly in this interesting visit, we had to hurry back to the station. But in that tiny village there remained a stream of sunshine which will long enlighten the lives of this brave, hard-working widow and her sweet girl.

One of our dear sick war widows has been sent to a home in the country for a rest. When I heard of this I wrote another widow who lives in the suburbs of a town nearby, asking her, if it were not too far, if she would go to see her once in a while. This she did, although the distance was longer than I had thought, and has even gone to bring the sick woman in a country car to spend a day now and then in her own home. She writes me, "Oh, how good it is to be able to comfort each other in sharing our sorrows." To my sick friend I sent a Testament which she reads on her couch and she says, "It does me so much good; I have never read anything like it before." She lends it to her sick neighbors also, and thus the word of God sheds light and comfort in many weary hearts.

AN EVANGELIST AFLOAT

by
ED. CHOLLET

If one had told me, four years ago, that I should be stranded on a canal boat I would have shrugged my shoulders, albeit I have always led somewhat of a gypsy's life.



CAPTAIN CHOLLET OF LE BON MESSAGEUR

It is twenty-five years since I began to visit the markets and fairs of France in my automobile, and for some years, working under the direction of M. Sainton, I lived in one of the portable halls of *La Mission Populaire*. But on a canal boat! However, I can say that I am very happy there and that I realize God's presence with me as it has never been granted me to experience it elsewhere.

It has many difficulties, the life of an evangelist on board one of the boats of *La Mission Populaire*; it is not a pleasure trip, but one finds there many blessings.

At Verberie during the floods of last January, being but an apprenticed sailor, I could only hold fast to God, but I came through safe and sound, and my boat as well.

In Christendom one shrugs one's shoulders sometimes when the question of itinerant evangelization arises.

How we deceive ourselves! Through all the ages the word of God has done its work unaided, has done more than man can do. I have found proofs of this in following up old traces of the *Bon Messenger's* passage. Often have I encountered people who in themselves are convincing proofs that in the past the *Bon Messenger* has not worked in vain.

Although it is of the boat that I am speaking I cannot forget the splendid accomplishment of the automobile.

The young American lady who visited the boat last summer and afterwards raised the money to give us a new automobile with which to work, labored better than she thought. With this auto I make it a duty to visit all those who may come into contact with the work of the boat and others in the country round about. I do not claim that there are always visible results, but the Word of God stirs the depths, it works the soil and often it is after twenty or twenty-five years that it bears fruit.

When, two years ago, M. Guex asked me to take charge of the boat I was traveling through the devastated regions, often knowing none too well where we should lodge for the night, my car and I.

In the beginning, I saw in the boat only a portable lodging and the work of the boat seemed merely a sort of annex to that of the automobile, but I was mistaken.

At first I went to Compiègne with the boat. I visited the pastor and then set myself to find some Christians. Having found them I asked them to join me every evening before the meetings that we might implore God's presence and blessing; that our work on the boat might not be a light thing. Thus, each night we have prayed before the meeting, at first a group of three, then six, finally ten of us have seen the hand of the Saviour at work.

Let me give you an incident. There were at Compiègne two professors who attended the meetings on the boat. One was a Breton and bigotedly Catholic. I, who have no Breton blood in me, was inspired the first evening they came to read the Lasserre version. They were truly enthralled,—these pro-

fessors. Very young, they were still following courses in Paris and it often happened that they returned to Compiègne on the same train as the speaker, our good friend M. Bonifas. They dined hastily in order to come to the meetings and even came to excuse themselves when they could not attend.

One of these professors is now at C and wrote me recently: "I have begun to read the New Testament." I could have responded, "My friend, you are beginning to be a Protestant, but I did not wish to frighten him. I know that he has encountered many difficulties of which I cannot speak, but the Christian life is not an easy road, it is a struggle.

Leaving Compiègne I met with some hard experiences; however, at Choisy-au-Bac there were some people who remembered the visits of M. Brochet with deep emotion. The difficulties were so great that following the advice of M. Guex I went on to La Croix St. Ouen. There we had much success and it is good to obtain some conversions for which we must strive—the number matters not. When one man is converted he influences his whole environment.

A little later, when I returned to La Croix I was much encouraged by the friends who continued to "walk well," for example, that old woman whose grandson regularly reads the Bible to her.

I would add here that with the sanction of our directors, we have partly abandoned the method of moving rapidly from place to place. We judge it more valuable to attempt to convert a whole region. After examination, I have coveted the neighborhood of Compiègne for the Saviour. I have considered how formerly this region was powerfully visited by the spirit of God and that there still remain, here and there, small gatherings that date from the time of the revival and I have been able to establish some of them at Verberie in two small rooms.

We left at Compiègne two small prayer meetings, one at the home of an engineer, a friend of the work from the beginning; the other in the poor home of a woman who was formerly organ-blower in a little church of the neighborhood. For some reason the priest had threatened that he would not bury her. She came to the boat. When she saw me I had the good fortune to please her and she said to herself: "Here is the

gentleman who will bury me." Later she said the same thing to me and I answered, "It is not my trade to bury people, I have come to offer you eternal life. Take hold on it and death will be behind you and the question of your burial will no longer absorb you." She was astounded by this, but now she understands and knows how to suffer for her new ideas, for she has been discharged from houses where she formerly worked. In spite of all she is happy to believe and her joy is very great.



LE BON MESSAGEUR AT VERBERIE

But do not think of the *Bon Messenger* as a sort of asylum where one is sad or austere. No, it is God's house, not a cloister nor a convent. There is much warmth and animation there, much talk and laughter. Also one hears there messages of great inspiration which make a profound impression. I repeat, there is lived a life of joy; we sing a great deal. Our "Marseilles" of the boat, which I imported from Switzerland, is heard not only on the boat, but at all hours in the houses and on the streets.

Everything considered, I have no regret at having been stranded on the *Bon Messenger*. But I beg all our friends to pray for the work of the boats.

CALLED TO DO "THE EXTRAORDINARY"

"In the report of one of our evangelists," writes M. Guex, "I was much moved to read this incident concerning the prayer meetings for women in one of our *Fraternités*.

" 'We spend,' she wrote, 'one hour on the mountain top so that we may later fulfill with courage all our duties in the valley, often very dark, for our friends. One of them said to me this winter, "Formerly I lived like a beast. I would not do anything for anyone and now I am unhappy if I have not done a service to somebody in the day. It is God who has changed me." Her spiritual evolution leads her to do extraordinary things. Prematurely worn out by the responsibilities of her widowhood and the care of her two children, our friend has reached the plane of doing miracles! "And God," she says, "changes all my pains to joys." She visits the old people in the Protestant Asylum, she entertains in her home each Sunday a friend nearly blind to whom she reads the Bible. During the past month she has succeeded in influencing one of her neighbors to give up her irregular life. "But," she says, "it is God who has led me to do all that and it is He who has decided me to put aside a sou each day for Missions. I have much suffering and I am very tired, but I am so happy I would not exchange my happiness for fortune or even health.' "

"My friends, if a humble Christian can so speak and act, we, who have been set apart for the service of God and our brothers; we, who are proud of the beautiful name of evangelist which we bear, what do we *accomplish which is extraordinary?* What do we do that is not very ordinary?

"But again, it is the extraordinary to which the Master invites us. He who by his power can and will accomplish through us the making of a servant of Christ out of some creature who formerly lived 'like a beast,' of a poor soul who has 'much misery and is very tired' make a soul so happy that she would not exchange her lot for wealth or health! Oh, that is a great, a beautiful miracle, the miracle of salvation and joy, the miracle of the life transformed, the miracle which has perpetuated itself ever since the Christ came to the world. The Master longs to use us still to accomplish it. What an inestimable privilege!

COMITÉ DE SECOURS

Mrs. James C. Colgate, National Director
270 Park Avenue, New York City

ELIZABETH DEPOT

Mrs. David M. Miller, Secretary

Contributions of Clothing, Food, etc., Should Be Sent to
907 North Broad Street, Elizabeth, N. J.

Correspondence Should Be Addressed to
1037 East Jersey Street, Elizabeth, N. J.

The Relief Work can be more wisely planned and duplication of effort saved, if all Auxiliaries will consult with Mrs. Colgate before undertaking any definite piece of work in answer to special appeals.

MME VACHON REPORTS FROM THE "VESTIAIRE"

DEAR MRS. COLGATE: 1 Rue Pierre Levée, Paris

For the last magnificent consignment of twenty-three cases, I can report that all the articles were very useful, among them the union suits, which our French mothers have at last learned to use and appreciate. The pretty apron dresses in light colors dress our children attractively in all the *Colonies de Vacances* of Lille, St. Quentin and elsewhere. I am sure you would love to have seen them—these ravishing little boys and girls, wearing American bathing suits.

The sugar, the milk and the cocoa have given great happiness. The accompanying letters from the different stations will assure you of this fact.

Regarding the twenty-three cases received, fifteen were divided among Lille, St. Quentin and *Le Bon Messager*, which carried these gifts all through the liberated regions, even to the tiny villages, where the sufferers were helped not only by the good message, but by the food and clothes which strengthened them and warmed them, and, above all, made them understand that they were loved.

I had the opportunity, last summer, to make a colportage tour with the "Boat," which gave me the chance to investigate an immense amount of misery and enables me to transmit to you the thanks and the gratitude of all who benefited by your gifts.

Last week, I received a visit from a family of Rheims, who came to Paris for their health. The husband, tubercular,

owing to the war, was obliged to ask admission to a sanatorium; the wife, nearly blind, had to enter a hospital for a serious operation, and the two little ones, boys of eight and two years of age, had to go to the Depot of Public Assistance, until such time as their parents could reclaim them. All four of them were poorly clothed and worse shod. It rained that day and was very cold. It was overwhelming to see so much physical suffering joined with so much poverty. And how pathetic was their touching thanks at sight of the warm clothing and shoes, which, thanks to you, I was able to give them.

The articles we need most at this moment are large sizes of women's chemises, also for girls, from twelve to eighteen.

What more can I say, dear Madame? In the last consignment nothing was lacking—the muslins, so precious for our work-room and workers; the soap, so useful, in such demand at all our stations; the layettes, which give so much happiness to all the mothers—for all the things I beg you to thank the donors warmly and tell them that with the constant higher cost of living (the homes of suffering are very numerous) their shipments are all received with profound gratitude.

(Signed) MATHILDE E. VACHON

Of the many touching letters of thanks received we can give only the following extracts:

From Desvres writes Mme Brochet:

“With the beginning of the fall classes we made another distribution of the clothing recently received. In the case of many families we have thus been able to dissipate many anxieties. It is interesting to see our children coming back to school wearing so proudly the things which have come from far-away America.

From St. Quentin Mlle Prevost-Brouillet writes:

* * * “Nothing is lacking for the care of the sick, even to packages of medicinal herbs and linen for dressings, which are so quickly used up.

“Our little orphans, the widows, the mothers of families, the old men have all been able during days when food was scarce to drink at least a cup of sweet cocoa made with condensed milk sent by our dear friends in America. Some of our worthiest men have lived for long days on it and the little children of the Band of Hope have made of it many a good

meal. The mothers were also most happy to see with what thoughtfulness their boys had been remembered, so commonly accustomed to being clad in the nearly worn-out clothing of their big sisters, but now clothed in suits like real men.

"Here is an old man who will begin to shiver with the first cold. What joy he feels when we bring him from some of these far-away, yet near friends, a much-needed and warm sweater."

A CAMPAIGN OF PUBLICITY

This campaign has been in motion since June in over two hundred newspapers, in thirty-one States. Very interesting stories pertaining to the work in France have been sent out in the form of clip sheets and mat stories.

Our work is "good saleable material," states the expert newspaper man. The country at large is interested in the French people and their problems. During the war, a great deal of work, reconstructive and social, was done by Americans. At present the enthusiasm is waning—the reasons are many. Meanwhile we have been working steadily on, with ideals of service above those found in any country, and the Protestants of the United States should hear about us.

It is important that every one of our Auxiliaries should have a Committee for Publicity, to attend to putting these stories, already prepared, into the hands of their local newspaper editors; that our Lantern Slide Lectures, just received from France, should be used in the local schools, in clubs and in churches (a prepared lecture goes with the slides). The program is complete and will be of the utmost value in showing the great *Fraternités*, the Boats and the Children's Vacation Homes.

Our earnest hope is that this Publicity Campaign will be so enthusiastically received that hosts of new friends will be added to us, with greater financial help and more power given to our French Committee. It would give the needed fuel to heat to a glow the fires of service in France.

MRS. JAMES C. COLGATE, *Chairman*

Publicity Campaign of the American McAll Association
Office, 270 Park Avenue, New York City.

HOME DEPARTMENT**The Presidents'
Conference**

The value of devoting a day to an informal discussion of methods of work and interchange of ideas among the Auxiliary officers was proved once more at the Presidents' Conference, held in the Bible House, New York, on November 13th. The dominant note was one of encouragement.

Mrs. Henry P. Loomis gave a stirring picture of the continued need for orphan help as the result of her summer's trip of investigation into the present conditions among the children and their mothers.

A pleasant incident of the Conference occurred after the story had been told of the fire which menaced *Le Bon Messager* one night last summer and of M. Guex's desire that electricity might be installed on both the boats. At the suggestion of Miss Ellen Earle Flagg, the new president of Hartford Auxiliary, an informal appeal was made which resulted in the raising of the entire sum in a few minutes.

Publicity Helps

Three charming new leaflets have been prepared and should be placed in the hands of every Auxiliary manager at once, so as to insure a wide distribution in every church and Sunday-school.

The Field Secretary's campaign leaflet is of unusual interest, outlining the Mission's new direction of its efforts in extending the field of operation "outside the city wall," where it plans to follow the emigration of the Paris workingman.

The second leaflet is for use in Sunday-schools and the third is devoted to relief needs.

Send for a full supply from the Bureau.

The Field Secretary has prepared two "lending" sets of lantern slides made from the beautiful pictures taken in his summer's trip, with carefully prepared descriptive talks to explain them. The first is on "The General Work of the Mission," the second is called "The Mission Out-of-doors," and tells of boats, vacation colonies, etc.

If any Auxiliary is unfortunate enough to be unable to secure the Field Secretary for a date when he can tell the beautiful and fascinating story himself, the "next best" is to ask him to lend his slides.

Elizabeth's Suggestive Program The Elizabeth Auxiliary plans to follow the keynote of the Presidents' Conference this winter by "Praising the Lord with a loud trumpet" and hopes to do so by striking some note each month which will attract attention to the activities of the Auxiliary.

The program began in October when the executive committee and chairmen of committees met over an informal cup of tea at the home of the president and outlined the winter's work. In October was held the first regular meeting at the Woman's Club of Elizabeth. Mr. Berry showed his new slides and gave a splendid account of the Mission's present work. In November the Auxiliary held a cake sale at the most progressive drygoods store on a Saturday morning and cleared \$105. December will see efforts made for publicity, sale of Christmas cards and presentation of McAll in Sunday-schools.

In January the home of Mrs. Dimock will be open for an informal tea for the thirty-six managers, with discussions of ways and means for collecting the annual subscriptions.

February brings another regular parish house meeting with an out-of-town speaker.

In March a rummage sale is planned.

May brings the Annual Meeting in Philadelphia. Early in June comes the Auxiliary's Annual Meeting, which will be held in the charming garden of a former president.

Has Your School Had a McAll Sunday? In some Auxiliaries it was found unwise to stress McAll work on November 9th, but many are planning to do so on Sundays later in the season and these will be glad to make use of the new leaflet and envelope.

Losses and Gains After many years of faithful and efficient service, Mrs. John Gray Foster, because of ill health, has been obliged to resign as Treasurer of the Plainfield Auxiliary.

We are glad to report that Rev. Franklin B. Dwight has consented to act as Treasurer of the Princeton Circle of McAll friends.

**RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM
AUXILIARIES AND CHURCHES**

October 10—December 10, 1924—\$9,068.92

MASSACHUSETTS, \$359.00		PENNSYLVANIA, \$2,077.65	
Andover Circle	\$16 00	Easton Auxiliary	\$280 85
Boston Auxiliary	224 00	Philadelphia Auxiliary	1,627 80
Lexington	42 00	Sewickley Auxiliary	154 00
Pittsfield Auxiliary	72 00	West Chester Auxiliary	15 00
Springfield Auxiliary	5 00		
CONNECTICUT, \$2,239.40		INDIANA, \$1.00	
Farmington	\$500 00	Indianapolis Auxiliary	\$1 00
Hartford Auxiliary	631 00		
Hartford Junior Auxiliary	54 00	MARYLAND, \$164.23	
Meriden Auxiliary	36 00	Baltimore Auxiliary	\$164 23
New Britain Auxiliary	86 00	DISTRICT OF COLUMBIA, \$549.00	
New Britain Children's Auxil- iary	5 00	Washington Auxiliary	\$549 00
New Haven Auxiliary	872 00		
Norwich Auxiliary	30 40	ILLINOIS, \$265.00	
Windsor	25 00	Chicago Auxiliary	\$205 00
		Lake Forest	60 00
NEW YORK, \$1,762.54		CALIFORNIA, \$55.00	
Brooklyn Auxiliary	\$50 00	Berkeley	\$50 00
Buffalo Auxiliary	90 50	San Diego	5 00
Dobbs Ferry	20 00		
New York Auxiliary	1,006 00	WISCONSIN, \$36.00	
Rochester Auxiliary	75 50	Milwaukee Auxiliary	\$36 00
Troy Auxiliary	448 54		
Utica Auxiliary	72 00	MINNESOTA, \$77.00	
NEW JERSEY, \$1,124.85		Minneapolis Auxiliary	\$72 00
Montclair Auxiliary	\$185 00	Minneapolis	5 00
New Brunswick Auxiliary	27 35	Cash	\$13 00
Orange Auxiliary	448 50	Scribner Sons, Royalty on	
Plainfield Auxiliary	228 00	"Deer Godchild"	1 05
Princeton Circle	200 00	Per W. C. T. Union.....	36 50
Roebling	36 00	Per Sale Christmas Cards....	307 70

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

THE AMERICAN McALL ASSOCIATION

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Corresponding Secretary for the United States

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